2: Read E-5 (1935-1939) 1956
FR5 Ngoni FR5

The clicks

193 c, x, q, had disappeared in central Ngoniland, and were only pronounced
[194] correctly by the older Ngoni in the north. The honorific prefixes before clan names in addressing people, and before first names in reference, also varied according to area, age group and clan ranking. Apparent
104 inconsistencies in spelling which occur in the book reflect these variations.

I have adopted English translations of certain Ngoni expressions and have used them throughout without quotation marks. An obvious example is Paramount for *inkosi*; and the use of 'house' for the Ngoni institution, and 'hut' for the dwelling place.

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2: Read E-5 (1935-1939) 1956
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national ritual of the first-fruits ceremony (*incwala*), which brought all the people to the royal village, was also abandoned before the Ngoni kingdoms were finally established, for no old person alive in the 1930's had seen the *incwala* ceremony.

(*d*) *The ceremonial pattern*

Ngoni songs and dances were performed without the accompaniment of drums and the words of the songs sung in the 1930's were in the Ngoni language. The war-dance, *ligubo*, was still danced at the royal village and at the funerals of Paramounts and Royal Sisters. The *ngoma* dance, performed after the harvest by young men and girls, was encouraged by the two Ngoni Paramounts, who endeavoured to prohibit other dances which were not of Ngoni origin.

Ceremonial dress, especially the war-dress of the men, was well preserved by heads of clans in the 1930's in the central Ngoni kingdom. In both kingdoms the Ngoni leading women wore their traditional bead ornaments on the head and neck and arms, and tied their cloths on festive occasions in the way in which their ancestors wore the long lengths of soft dressed leather.

Only in Ngoni families were to be found the making of milk curds (*amasi*), the cooked blood (*ulubende*), and the stamped maize (*izinkobe*), all of which were traditional foods brought by them from the south.

(*e*) *The linguistic pattern*

In the 1930's the Ngoni language had almost disappeared as a home language, except in Chief Mperembe's area in the northern kingdom. The majority of the older men could still speak and understand Ngoni, and nearly all the men who had been away to work in Southern Rhodesia or the Transvaal had renewed their knowledge of Ngoni or learnt to understand it from working with men who spoke Ndebele, Zulu or Swazi. The texts in this book from the northern kingdom were given in the Ngoni language and translated for me by Y. M. Cibambo. His own texts were written for me in English. The texts from the central kingdom were given in Nyanja and translated by me. The vernacular terms used in this book illustrate the continued use of Ngoni terms for traditional offices and objects, though in the central kingdom many of these were being replaced by Nyanja terms. Words of traditional songs, some ritual formulae, some forms of address, some titles of senior persons or groups —all these were in Ngoni. The younger generation, however, especially if they had not been south and heard Zulu or Ndebele, were not able to make any of the clicks, or to pronounce such double consonants as *dl* and *hl*.

The Ngoni were punctilious about etiquette, and especially about the linguistic terms required by good manners for greeting persons of different rank and seniority, thanking for gifts or for an audience, taking